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have happened in the glorious times before the arrival of the soldiery. They quickly retorted that it would have been a case of killing the thief without more ado, from which of course an interminable series of blood feuds would have ensued. I then asked them what they thought the best way to settle such differences, the old or the new one. Both agreed that the actual way of deciding the matter was far superior to the other one. Then, I said this, seemingly as an afterthought: "But among us, to tell the truth, the old days were happy ones, weren't they?" "Of course they were", both exclaimed at once, "see how things would have been done formerly", and both of them picked up a shield and a headax, and started a mock fight. They were so enthusiastic about it that we, the onlookers, had to make room for our two warriors, in order to escape getting a cut from the axes they were brandishing: the old Isneg spirit was seen to have been revived at once; and this was merely for show, there was nothing serious about it of course.

"Truthfulness is a virtue that an Isneg should never lack. You will never amount to anything if you are known as a liar; people will always distrust you. Is there anything more shameful than being known as a man whose word can never be relied upon? Especially when talking about a third person, beware of being a slanderer: this would lead to quarrels, and quarrels would lead to blows or worse, and you would be in the wrong all the time. A little lie in order to make mirth and bring joy to the company, never mind; but be careful to truthfully inform anybody who might take the thing seriously, lest harmful consequences follow. It is perfectly right of course to save yourself or your friend from a bad predicament, even through lying, if that is the surest way; but for the rest cling to truth, and you will be respected all your life. You know very well how much you would resent being told to your face: "*Busidmo* (you lie)"; so never give anybody an occasion to throw such an insult at your head. With your enemies of course, and especially with the Ibanag, it is different, you may do anything to them; and they know very well that they cannot rely upon you. Why should you have any duties toward these people? They have no rights among us, not even that of being told the truth. A friendly Ibanag may be helped, no doubt about that, but then it will be done, not because you are obliged to tell him the truth, but because you want to be faithful to a friend. Do not mislead a wayfarer though, except in case you have the intention of securing his head or taking some

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lawful revenge for a former injury: a traveler who passes your village is a guest more than anything else, so show him the way with truth and exactitude, whenever you are questioned about it. In a word, be truthful, whenever you have no grave reason to act otherwise; and, with reference to your enemies and the Ibanag, deceit is usually lawful: only special circumstances might oblige you to stick to truth even in their case."

Isneg know little of what we understand by courtesy: they rarely come out of their house, for instance, to show you the way. If you ask them for information, they usually give it to you, truthfully indeed, but without taking the trouble to appear and show the direction by gestures, which would ordinarily be much clearer, at least to a complete stranger, than mere oral indications. Under this respect a Negrito is generally much more correct, at least according to our own point of view.

Now let us consider a few vices and crimes more in particular.

"Never kill or wound a friend: this is a crime that calls for vengeance. Perhaps he was far from right in sustaining the quarrel, but you inevitably put yourself in the wrong by resorting to bloodshed. A homicide or any kind of severe wounding among friends brings in its wake at least the customary looting of the house of the culprit. So beware, control yourself in time, before it is too late to repent. When you are engaged in some dangerous business,—for instance, when hunting,—always be prudent and see that no harm befalls any person. Death by violence is a terrible thing; bloodshed is never allowed among people who are not at enmity with one another".

Two examples will show very clearly how little the Isneg care about intention or purpose; the result of your act is the only thing they consider: if you killed a person, it is wholly immaterial whether you did it intentionally or not, whether it was premeditated or done by accident, whether you could have prevented it or not, whether there was culpable negligence on your part or not.

Last year an Isneg soldier from Musimut went to hunt at night with some friends and relatives. He handed his gun to one of his kinsmen living at Nagbabalayan, gave him the necessary instructions, and then went the other way to drive the game in the direction of the man with the gun. When the latter fired at the deer that ran toward him, he killed the soldier instead: the poor fellow must have lost all sense of direction or forgotten about the place where he left his gun; anyhow he died after a few moments. No sooner was the

The Common Law enjoins that man must not: steal, tell false stories of others, court the wife of another, nor make trouble at a feast. It further enjoins that a man must respect the rights of individuals, give food to visitors, give aid to neighbors, and that parents shall teach children the old customs and legends, as well as correct them in order that they may grow up properly.

The Apayaos have a very complete system of social etiquette which might be characteristic of a high culture. It displays a nice sense of fitness and an innate kindliness of nature. Hispitable customs make the visitor's stay a happy one. There is even no embarrassing sense of indebtedness for gifts of service or materials to be expressed: for the people have no word meaning "thank you" in their dialect. When one goes on a journey, there is no word meaning "good-bye": no sad word of farewell. One just walks away as if he were going down to the river to take a bath. When he returns, even after a long absence there is no word of greeting. He is treated just as if he had only come back from taking his bath. As a matter of fact he may have; for it is the custom to take a bath in the last river crossed before reaching home.

The people keep their houses and surrounding grounds clean and neat. Clothing is kept washed, and daily baths in the river are taken. The bark of the *taplet* tree is used for cleansing purpose.

The Apayaos are remarkedly modest about their persons. A woman must not allow her legs to spread when squatting to a sitting position nor allow her tapis to go above her knees. Even when there are no